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INTERESTING INTELLIGENCE FROM INDIA—RECEIVED
BY THE TARTAR.

Review of the Mission at the close of the Year 1811.

Very dear Brethren,

TO review the way in which the Lord had led them, was once given in charge by the God of mercy to his people. If the duty be less binding on us, the advantages of frequently reviewing the Lord's dealings are so great, as fully to encourage our taking every opportunity of doing it. Such an opportunity the beginning of each year presents, and we proceed to the pleasing task (if it deserve the name) of collecting into one view the Lord's dealings with us in our several missionary capacities, during the past year. In doing which we shall perhaps find it useful to adhere to the plan laid down in our last year's letter, and begin with the Mission in

BENGAL.

This Mission the past year has experienced much of divine mercy, each of the churches at the five missionary stations therein having been favoured with some addition; which we proceed to particularize.

Dinagapore. We had to express our hope last year respecting this station, that God would be pleased to visit it this, and crown the labours of our beloved brother with evident fruit. Our hope has not been disappointed; no less than eight have been added to this church by baptism in the course of the year; of these five are natives and three are the children of our deceased and esteemed friend, Mr. Derozio, whose concern for the salvation of his children formed one of the most distinguishing traits of his character; and we feel peculiar pleasure in seeing this care owned by the God of mercy,

after the parent is thus laid in the grave. We mention this for the sake of stirring up ourselves and other parents to a like concern for the salvation of their offspring, and of encouraging them to persevere in their prayers and endeavours, even though a blessing on the latter should not appear in answer to the former during life.

It is not without pain that we mention the removal of the amiable and excellent consort of our dear brother, and his faithful helper in missionary work. We know however that it becomes us not only to be 'dumb with silence,' but cordially to acquiesce in the will of our heavenly Father, when once made known; as he both loves his children and cares for the interests of his church, infinitely beyond ourselves. We have also this to support us under every mysterious dispensation of his providence, that 'what we know not now, we shall know hereafter.' The Lord has been pleased to bring out in safety the son of our beloved brother with his wife, whom brother Fernandez has taken up with him. May the son tread in the father's steps, and be an effectual helper to him in the work of God.

Goamalty. This church is at present the smallest of the five in Bengal: brother Mardon has been afflicted with a complaint in his lungs, which has rendered him incapable of exerting himself in the work of God in the manner he wished. Two however have been added to this church this year by baptism. In consideration of brother Mardon's indisposition, we have requested brother D'Cruz, a member of the church at Calcutta, who has expressed a strong desire to devote himself to the work of God among the heathen, to spend a few months by way of probation in assisting brother Mardon. Since this time, however, brother Mardon has been visited with an affliction of a different kind. It has pleased our all-wise Saviour to bereave him of the companion of his cares. Sister Mardon departed this life at Serampore, December 24th, leaving four children, (the eldest 5 years old, and the youngest an infant of only ten days) which are with the other orphans of the mission at Serampore. Brother Mardon has now returned to his work.

Cutwa. In the beginning of this year our brother Kangalee, who has been for a considerable time employed in making known the gospel to his countrymen, baptized one person at Lakra-koonda; after which our young brother William Carey going thither, baptized two more. This circumstance is highly encouraging, as it displays the genuine energy of the gospel even when preached by natives, and as it gives hope that more may be brought to the knowledge and profession of the truth in the same manner, both there and in other parts of India.

Jessore. In this church and its vicinity there has been much this year of an encouraging nature. Our brother Carapiet has been labouring in the towns and villages around him assisted by the native brethren Seeta-ram, Pran-krishna, Manika, Manik-sha, and Panchanun; and although a less number have this year been added by baptism than in either of the two preceding years, we trust the

word of grace has been on the whole more widely diffused; and that the fruits will appear to the glory of the Redeemer in years to come. The number added by baptism this year is 12. Brother Carapiet, visiting us a few months ago, expressed a willingness to take his friend Petrus with him, who had for more than a year signified a wish to engage like him in making known the gospel. Our brother Petrus concurring in the same idea, we have consented to his labouring a few months with brother Carapiet. Where his destination will ultimately be, we cannot at present say.

Serampore and Calcutta. In this church, by far the greater part of the members of which reside at Calcutta, now become the principal scene of our labours, the Lord has been pleased to appear in a more effectual manner than in any former year, fifty-nine having been added during the past year, the greater part of whom are natives of India, of various religions. Among these several remarkable instances of divine grace have appeared at the Fort where we in our last review mentioned, that a considerable number seemed earnestly desirous of hearing the word of life; and from thence not less than eleven have come forward and put on the Lord Jesus Christ by an open profession, of whom four are Europeans, the rest are natives of India. Many circumstances in Calcutta indeed have in the past year furnished matter for gratitude. The monthly meetings for prayer have been well attended; and meetings for prayer are held in private houses or at the vestry, nearly every evening in the week, in which there is not public service; small groups assembling one night in one part of the city, and another night in another. Several of the members of the church also interest themselves greatly in distributing the scriptures and scripture tracts among their neighbours, their servants, and the strangers from various parts of India, with which Calcutta abounds. For the sake of accommodating these friends, a meeting has been held in the vestry during the greater part of the last year, on the first Monday in the month, prior to the meeting for prayer, when such as are desirous, come and supply themselves gratis with the Scriptures in the Bengalee, Sungskrit, Hindee, Orissa, and Persian languages, and, for the sake of strengthening each other's hands, mention the opportunities which the preceding month has afforded them of distributing the Scriptures in any of these languages. Several of the younger members of the church have also applied to the study of the Bengalee, Nagree and Persian characters, to enable them to read the New Testament to their servants and neighbours. We would fain hope that this will at length raise something like a missionary flame in the minds of some of these young men.—The native brethren, Krishna and Sebuk-ram have found their sphere of action much enlarged in the course of the past year, and their labours have been greatly owned. In addition to these the Lord has been pleased to stir up several other brethren to labour for the souls of others; of these, two have been already mentioned, the

brethren D'Cruz and Petrusse, the former assisting brother Mardon, the latter with brother Carapiet ; two others labour in Calcutta with great diligence, viz. our young brother Thompson, whose correspondence in the Circular Letters plainly discovers the spirit which actuates his mind ; and our brother Debrun, baptized about two years ago, who seems to labour among his heathen neighbours with very general acceptance, making known the word as occasion offers in Bengalee, Hindoost'hanee, and Portuguese. By means of the labours of these brethren, although our stated congregation at the chapel is much below three hundred, more than a thousand of various nations have the word of life constantly ministered to them.

The Benevolent Institution for the instruction of the Indigent has been much encouraged this past year. We have been enabled by the liberality of the public to extend it also to the other sex. A school has been added for Girls in which, at the close of the year, sixty were instructed, who in all probability would otherwise have been growing up in ignorance and vice. This however has not lessened the other branch ; on the contrary, that at the close of the year contained 242 boys ; so that although we began the year with less than a hundred children, we closed it with somewhat more than three hundred ; and, which will excite equal surprise and pleasure, the debt which at the close of the last year amounted to nearly 2000 rupees, at the close of this was almost annihilated. This is owing partly to the liberality of the public, and partly to the new arrangements introduced in teaching on Lancaster's plan, by means of which brother Leonard, whose very soul seems in the work, instructs these 240 boys with greater ease than he, in the last year, instructed a hundred with two assistants. Unwilling to throw too great a burden on the public, we have erected at our own expense an airy and spacious school-room in the heart of the town, which will contain nearly 800 children. This we shall for the present let to the public at a moderate rent. It is not improbable that the number of poor children there taught to read the sacred Scriptures in English and Bengalee, and instructed in writing and arithmetic, will, by the end of this year, amount to five hundred. Should the Lord be pleased to give that blessing on this institution which is so earnestly desired, its effects in disseminating the gospel in India, may possibly exceed our expectations.

THE BIRMAN MISSION.

In this mission the progress made relates principally to translating the Scriptures. Our young brother F. Carey has at length succeeded in getting an able assistant in the Maguda language and has been enabled to proceed with increased satisfaction in translating the Scriptures into the Burman language. He has revised the gospel by St. Matthew, and prepared it for the press, and has by this time finished Mark, and probably another of the gospels. He has changed his condition in life, and married a young woman born at Rangoon of Christian parents, whom he describes as being exceedingly

attentive to the word of God, which she can read both in the Burman and Portuguese languages; and very desirous of being instructed in the nature of true religion. Should the Lord be pleased fully to enlighten her mind herein, she may be highly useful in the future concerns of the mission, acquainted as she is with the language, and the habits and ideas of the people. Her brother, a steady and diligent lad about 13, is pursuing his studies at Serampore.

Brother Chater, whom we mentioned in our last review as being at Serampore, printing a small volume of Scripture extracts in Burman, after returning to Rangoon and remaining there about two months, seeing little prospect of security for sister Chater and his family in the disturbed state of affairs there, and fearing that the climate might not ultimately be favourable to sister Chater's health, returned to Bengal, and is now with us waiting to enter on a new scene of labour in some situation which he hopes will be more favourable to the health of sister Chater and his family. He wished indeed to wait here till the country was once more in a state of peace; but the brethren fearing this might occasion a delay of years to no purpose, he acceded to their proposal of fixing at once on another scene of labour. His mind is much set on Columbo, where we cannot learn that there is any missionary at present, but where a multitude of inhabitants (said to amount to 270,000 throughout the island) who bear the Christian name, but are almost destitute both of the scriptures and of spiritual instruction, seems to open a field sufficient to employ many ministers of the gospel. An edition of the New Testament in the Cingalese language we are now printing for the Auxiliary Bible Society. We hope in a little time to send a brother to Rangoon to assist brother F. Carey there, in the room of brother Chater. The next in order of time is the mission in

HINDOOST'HAN.

Digah. In the course of this last year it will be seen that we have, on behalf of the Society, purchased a house at Digah, a few miles from Patna, with a view to its forming both a school and a permanent mission station; and in the course of the year brother and sister Rowe have proceeded thither to assist brother and sister Moore, the health of the latter of whom, we are happy to add, seems much better than at the close of the former year. Brother Rowe describes the situation at Digah as possessing advantages for missionary exertions scarcely exceeded by any situation in India, Calcutta excepted. We are about to send thither a native brother born at Patna, and acquainted both with the Hindee and Persian languages; and intend to send to Patna one of our brethren who makes known the gospel at Calcutta, as soon as we can fix on one suited to that large field of labour. Our brethren at Digah are about to form themselves into a church, which we pray that the Lord may bless, and make the mother of a multitude of churches around them.

Agra. Here our brethren and sisters arrived in May, after a journey of four months. God was pleased to raise up some friends,

who received them with great kindness ; and a door seems opened for them to make known the gospel. Many of our countrymen in the Fort there seem already to welcome the glad news of salvation ; and we trust that the word will ere long have an entrance among the ignorant heathen around them. Their prospects relative to a school too, greatly exceed any thing they expected ; and bid fair to enable them, while training up children, the future inhabitants of the country, in the nurture and admonition of the Lord, to contribute something towards their own support and the unavoidable expenses attending a missionary station. Brother Chamberlain has been again plunged into the depth of affliction since his arrival there, by the loss of his two daughters, Hannah and Mary, the latter the eldest daughter of our present sister Chamberlain, and the former rendered peculiarly dear to him on account of her mother, of whom he was bereaved at Cutwa about 7 years ago. It gives us pleasure to observe however, that these afflictions although heavily felt by our bereaved brother, neither discourage him in the work of God, nor diminish his activity therein. He has succeeded in getting a pundit to assist him in the Brij-Bhasa, in which language, varying in some degree from the Hindee, he hopes ultimately to complete a grammar, a dictionary, and a version of the scriptures.

Our brother Peacock has also applied to the language with much assiduity and success. He is particularly useful in the school, and his heart seems increasingly set on the work of God.

ORISSA MISSION.

In the course of the past year, our brother John Peter has been enabled to acquire the language in a considerable degree, and to circulate pretty widely the Orissa scriptures. The fruit of this however must not be expected immediately ; it is sometimes a long time after the seed is cast into the ground before it makes its appearance, and a much longer before it brings forth fruit. The case is not greatly dissimilar with the word of God. Seven have been added by baptism this year to the church in Orissa, few or none of them however are natives of Orissa ; yet we doubt not but the time will come (nor do we think it far distant) when multitudes of these shall obey the word of God and live. Meanwhile we rejoice in the conversion of others, as they may be made the honoured instruments of spreading the word of life among the heathen around them. In this way indeed several members of this church seem likely to be useful. Some of them stationed at Cuttack, have in the course of the year laboured greatly to diffuse the knowledge of Christ among the heathen there as will appear from several letters which brethren Greene and Smith have occasionally sent to their pastor at Balasore. In a journey to visit these, brother Peter had an opportunity of communicating the news of salvation to many ; and the readiness manifested, both to hear the word of life and to obtain the Scriptures, was truly encouraging. Of the church in Orissa eleven members are at present at Cuttack, among whom are the brethren

Smith and Greene. Should a blessing accompany their endeavours to make known the gospel, a church may in some future time be raised there also. The other part of the church, fifteen in number, including brother Peter and brother Krishna-das, is at Balasore; so that the word of life is now made known in Orissa in two places more than a hundred miles distant from each other.

MISSION TO BOOTAN.

The circumstances which have attended this proposed mission have been exceedingly discouraging. Our brethren Robinson and Cornish had arrived at Barbaree only a few days, when their house was attacked by a desperate gang of robbers to the amount of fifty or more, who, killing two or three of the servants, pillaged the house of every thing they were able to carry away. The loss thus sustained by the mission was computed by our brethren to be little less than 2000 rupees. Discouraged by this afflicting circumstance, brother Cornish requested leave to return to Serampore. Brother Robinson after some time took another journey to the confines of Bootan; but on making application for permission to enter the country, it was answered, that this would not be permitted. On which, thinking it useless to make any further attempt, he requested that some other field of labour might be assigned him. On four or five being pointed out, he fixed on Java, whither he has obtained the permission of government to proceed. The Mission to Bootan must therefore be conducted in another way: the most practicable seems to be, that of getting natives of the country to assist in translating the New-Testament, which when printed, (and the forming of a fount of types from the various copies of the alphabet in our possession is not difficult,) can be easily carried into the country by some of our native brethren, who can enter it at pleasure; as the Bengalee language is spoken by many in Bootan.

THE MAHRATTA COUNTRY.

In our last review we mentioned the opportunity afforded us through the medium of a friend, of introducing the Gospel into this country. From the letters received from him in the course of the year, it will appear that the willingness of the inhabitants near him to receive and read the word is very great. He mentions several as having read the New-Testament through; others as applying for it with great eagerness; and three or four as apparently determined to make an open profession of faith in Christ. The youths in his little school too, continue to study the scriptures, and to improve in the knowledge of the Mahratta and Hindee languages. In a word, the seed sown there seems to afford ground for encouragement and hope. We infer from the manner in which the scriptures are read and apparently relished, that the style and language must be well understood. This affords encouragement to persevere in other translations where the door may not be immediately open for the dissemination of the word.

ISLE OF FRANCE.

Here are stationed our brethren in the 22d regiment, under the pastoral care of brother Forder. A letter we have lately received from him intimates, that there has been a considerable falling off; but does not particularize those who appeared now in that state. Among others however the life of religion seems greatly to flourish. One has been added to them by baptism, and they have hopes of several others. The brethren who seem to take the most lively interest in the cause of God, are stationed in three different parts of the island. Amidst every discouragement, there seems much reason to hope that the Lord will be with them and make them a blessing. For this let our prayers be constantly offered.

JAVA.

Our brethren in the 14th regiment who formed a part of the church at Calcutta, are now stationed at *Samarang* in this island. We rejoice to hear that to the three brethren there, five have since been added, thus forming a little church under the care of our brethren Baird and Russell. A letter which we lately received from them breathes a most pleasing spirit. At Wallereden near Batavia is our brother Brown, baptized at Calcutta about three years ago. When brother Robinson goes, therefore, another little church may be raised there, if the Lord be pleased to smile on our efforts.

From this sketch it will appear that the various missions contain twelve missionary stations, ten infant churches, thirty brethren actually employed, (of whom fifteen are Europeans, and fifteen natives of Asia;) and twelve who labour occasionally. A retrospect of the whole suggests two considerations: *ground for gratitude.* Who that recollects the state of things among us thirteen years ago, can avoid perceiving this? Then we were one small church containing only eleven members; now at least ten infant churches cheer our eyes, and one of them contains little less than a hundred and fifty members. Then we were only five brethren, confined to one spot, with not a single native to assist us in making known the word of life; now we are enabled to number thirty brethren, who labour according to their ability in six different languages; while no less than twelve others stand ready to devote themselves to the work as far as they have opportunity. What reason then have we to bow in humble gratitude, and cry, "Not unto us, not unto us, O Lord, but unto thy name, be the glory, for thy mercy and truth's sake." *Matter of encouragement.* Scarcely an objection that unbelief has started, remains unrefuted; scarcely an obstacle, which the God of grace has not in some degree removed! Was it said that Hindoos would never forsake their cast, and the customs of their ancestors? Hindoos have forsaken all; and even joyfully make known the glad tidings of salvation to their countrymen. Were Musulmans once deemed impenetrable to the gospel? Musulmans have not only received it, but preach a crucified Saviour to

their former fellow-musulmans. Was the disposition of the inhabitants once deemed such that divine grace could scarcely renew them effectually? Notwithstanding some have fallen, others have adorned the gospel by their lives, and glorified it even in death. Were the languages of India deemed almost impracticable? In no less than six of them is the word of life now preached. Did circumstances seem to render certain countries and stations unapproachable? Access has in most instances been obtained beyond expectation, which ought fully to encourage us respecting the rest. Were the climate, &c. deemed insupportable to European constitutions? A degree of health has been granted to almost every individual equal to what was formerly enjoyed in our native land. In a word, the Lord has been pleased to set before us an open door, and to shew us that there is no blessing we need for his work, which he is not both able and willing to grant. This plainly points out both our duty and our highest interest: let us walk humbly before him, seeking to please him in all things, and to abound therein more and more, recollecting that memorable declaration of the prophet to Aha and the men of Judah, "*The Lord is with you while ye are with him.*"

Let us abound in prayer;—for grace to preserve the life of religion in our own souls, without which we can do little in a right manner in the work of God and for the souls of others;—for our native brethren, who have more to combat than even we ourselves, while their acquaintance with divine things must necessarily be more limited;—for the infant churches; these, unless watered by the dews of divine grace, cannot increase, but will on the contrary become extinct,—and for the heathen around, that the number brought in this year may exceed any thing yet seen by us. Let us endeavour to abound in the work of the Lord, and diligently watch for opportunities to make known his glorious gospel. To this the Lord is particularly calling us by thus setting before us an open door: let us then give proof that we possess the genuine spirit of adoption by following where our heavenly Father leads, and improving every opportunity to call in those, his "other sheep," whom he will surely bring in, and unite with the rest under the same Shepherd.

Finally, let us expect from him this year and onwards a *still more abundant blessing*. His work is perfect; and what we see him begin, we may be assured he will complete. All we have hitherto seen, though worthy of our praise in itself, derives its principal value from its appearing to be a preparation for still greater things. And is not the residue of the Spirit with Him? Must not the knowledge of the Lord our Redeemer cover the whole earth? the stone cut out without hands become an unmeasurable mountain? the mountain of the Lord's house be established on the top of the mountains, for all nations to flow unto it? And when must all these things be accomplished, but in these 'last days,' of which above seventeen hundred years are already gone. Let us not then measure what is to

come by what has been already, but rather look forward to brighter things, as men in the dawn of the morning expect, not the return of the midnight shades, but the appearance of the rising sun. Then let us look forward to the rising of the Sun of Righteousness on the benighted lands around us, and on the whole world. Even so, come, Lord Jesus, come quickly.

We are, &c.

W. CAREY.

J. MARSHMAN.

W. WARD.

The important change which has taken place in the religious sentiments of Mr. JUDSON, one of the Missionaries sent to India by the Board of Commissioners for Foreign Missions, has excited considerable interest in the public mind. It also appears, that several very erroneous statements are in circulation, calculated to injure the reputation of Mr. JUDSON. We therefore deem it our duty to lay the letters, received from Mr. JUDSON and the Rev. Dr. MARSHMAN relative to this event, before our readers, especially as it has already been announced that such letters have been received, and their contents anticipated.*

Calcutta, Aug. 31, 1812.

Rev. and dear Sir,

I WRITE you a line to express my grateful acknowledgments to you, for the advantage I have derived from your publications on Baptism; particularly from your "Series of Letters;" also to introduce the following copy of a letter, which I forwarded last week, to the Baptist Missionaries at Serampore, and which you are at liberty to use as you think best.

I am, Sir,

With much affection and respect,

Your obliged friend and servant,

ADONIRAM JUDSON, jun.

Rev. Dr. BALDWIN.

Calcutta, Aug. 27, 1812.

To the Rev. Messrs. CAREY, MARSHMAN and WARD,

As you have been ignorant of the late exercises of my mind on the subject of Baptism, the communication which I am about to make, may occasion you some surprise.

It is now about four months, since I took the subject into serious and prayerful consideration. My inquiries commenced during my passage from America, and after much laborious research and painful trial, which I shall not now detail, have issued in entire conviction, that *the immersion of a professing believer is the only Christian Baptism.*

In these exercises I have not been alone. Mrs Judson has been engaged in a similar examination, and has come to the

* See Panoplist for Jan. 1813.

same conclusion. Feeling, therefore, that we are in an unhap-
tized state, we wish to profess our faith in Christ by being
baptized in obedience to his sacred commands.

ADONIRAM JUDSON, jun.

Rev. Sir,

Calcutta, Sept. 1, 1812.

After transmitting to the Rev. Dr. Worcester a copy of
the above letter to the Baptist Missionaries, I have, under date
of this day, written him as follows :

Rev. and dear Sir,

My change of sentiments on the subject of Baptism is
considered by my missionary brethren, as incompatible with
my continuing their fellow-labourer in the mission which they
contemplate on the island of Madagascar ;—and it will, I pre-
sume, be considered by the Board of Commissioners as equally
incompatible with my continuing their Missionary. The Board
will, undoubtedly, feel as unwilling to support a Baptist Mis-
sionary, as I feel to comply with their instructions, which
particularly direct us to baptize "*credible believers with their
households.*"

The dissolution of my connexion with the Board of Com-
missioners, and a separation from my dear Missionary brethren,
I consider most distressing consequences of my late change of
sentiments, and indeed, the most distressing events which have
ever befallen me. I have now the prospect before me of going
alone to some distant island, unconnected with any society at
present existing, from which I might be furnished with assist-
ant labourers or pecuniary support. Whether the Baptist
churches in America will compassionate my situation, I know
not. I hope, therefore, that while my friends condemn what
they deem a departure from the truth, they will at least pity
me and pray for me.

With the same sentiments of affection and respect as ever,

I am, Sir, your friend and servant,

ADONIRAM JUDSON, jun.

Rev. Dr. WORCESTER, Corresponding Secretary of the American
Board of Commissioners for Foreign Missions.

You will receive a letter from Dr. Marshman, accompanying
this. Should there be formed, in accordance with the ideas
suggested therein, a Baptist Society, for the support of a mission
in these parts, *I shall be ready to consider myself their Missionary ;*
and remain, dear Sir,

Your obliged friend and servant,

ADONIRAM JUDSON, jun

Rev. Sir, *Calcutta, Sept. 1, 1812.*

I recollect that, during a short interview I had with you in Salem, I suggested the formation of a society among the Baptists in America for the support of foreign missions, in imitation of the exertions of your English brethren. Little did I then expect to be personally concerned in such an attempt.

Within a few months, I have experienced an entire change of sentiments on the subject of Baptism. My doubts concerning the correctness of my former system of belief, commenced during my passage from America to this country; and after many painful trials, which none can know, but those who are taught to relinquish a system in which they had been educated, I settled down in the full persuasion that the immersion of a professing believer in Christ is the only Christian baptism.

Mr. Judson is united with me in this persuasion. We have signified our views and wishes to the Baptist missionaries at Serampore, and expect to be baptized in this city next Lord's day.

A separation from my missionary brethren, and a dissolution of my connexion with the Board of Commissioners, seem to be necessary consequences. The missionaries at Serampore are exerted to the utmost of their ability, in managing and supporting their extensive and complicated mission.

Under these circumstances, I look to you. Alone, in this foreign, heathen land, I make my appeal to those whom, with their permission, I will call *my Baptist brethren* in the United States.

With the advice of the brethren at Serampore, I am contemplating a mission on one of the Eastern Islands. They have lately sent their brother Chater to Ceylon, and their brother Robinson to Java. At present, Amboyna seems to present the most favourable opening. Fifty thousand souls are there perishing without the means of life; and the situation of the island is such, that a mission there established, might, with the blessing of God, be extended to the neighbouring islands in those seas.

But should I go thither, it is a most painful reflection, that I must go alone, and also uncertain of the means of support. But I will trust in God. He has frequently enabled me to praise his divine goodness, and will never forsake those who put their trust in him.

I am, dear Sir,

Yours in the Lord Jesus, ADONIRAM JUDSON, jun.

Rev. LUCIUS BOLLES.

My dear Brother,

Calcutta, Sept. 1, 1812.

By the Tartar, I hasten to drop you a few lines, to say that our dear brethren Johns and Lawson have arrived in per-

fect health, and have been received with affection and joy by the brethren at Serampore.

Brethren Rice, Hall, and Nott are also at our house, whither they came the day after they landed; and are weighing things relative to their future course. Their minds seem most inclined to the Isles of France, Bourbon, and Madagascar, with a view to the translation of the Scriptures into the language of the latter island, which is perhaps the greatest work now left untouched in these parts of the world. To this good work we have endeavoured to encourage them to the utmost.

A note which brother Judson sent to brother Carey last Saturday, has occasioned much reflection among us. In it he declares his belief that Believers' Baptism alone is the doctrine of the Scriptures, and requests to be baptized in the name of the Lord Jesus.

This unexpected circumstance seems to suggest many ideas. The change in the young man's mind respecting this ordinance of Christ, seems quite the effect of divine truth operating on the mind. It began when no Baptist was near, (on board ship) and when he, in the conscientious discharge of his duty, was examining the subject in order to maintain what he then deemed truth, on his arrival in Bengal. And so carefully did he conceal the workings of his mind from us, on his arrival, that he scarcely gave us a hint respecting them, before he sent this note to brother Carey. This was not indeed very difficult for him to do, as we make it a point to guard against obtruding on missionary brethren of different sentiments any conversation relative to baptism.

This change then, which I believe few who knew brother Judson will impute to whim, or to any thing beside sincere conviction, seems to point out something relative to the duty of our Baptist brethren with you, as it relates to the cause of Missionaries. It can scarcely be expected that the Board of Commissioners will support a Baptist missionary, who cannot of course comply with their instructions, and baptize *whole households* on the parents' faith; and it is certain that the young man ought not to be left to perish for want, merely because he loved the truth more than father or mother; nor be compelled to give up missionary work, for want of support therein: Now, though we should certainly interfere to prevent a circumstance like this happening, (particularly as we have given our Pedobaptist brother Newell, gone to the Isle of France, an order to draw there upon us, should he be in distress;) yet, to say nothing of the missionary concerns already lying on us, and constantly enlarging, it seems as though Providence itself were

raising up this young man, that you might at least partake of the zeal of our Congregational missionary brethren around you. I would wish then that you should share in the glorious work, by supporting him. Let us do whatsoever things are *becoming*, (*καλὰ*) and whatsoever things are *lovely*, and leave the reverse of these for others. After God has thus given you a Missionary of your own nation, faith, and order, without the help or knowledge of man, let me entreat you, and Dr. Messer, and brethren Bolles and Moriarty humbly to accept the gift.

To you I am sure I need add no more, than to beg you to give my cordial love to all our brethren around you.

I may probably write you again soon; and in the mean time remain

Yours in the Lord,

JOSHUA MARSHMAN.

Rev. Dr. BALDWIN.

Presuming that a more particular account of the loss occasioned by the burning of the *Printing-Office* at Serampore on the 11th of March last, will be acceptable to our readers, we present them with the following detailed account, published at Serampore, in the Circular Letters of March, 1812.

ON Wednesday, the 11th inst. about six in the evening, in the Brethren's Printing-Office at Serampore, a fire was discovered in a large range of shelves containing English and other paper. The real cause of the fire is unknown, but it is possible that it might arise from the embers of a Hindoo pipe, which might communicate to loose scraps of paper underneath the shelves. At the time the fire was perceived, only one or two servants were remaining in the office: brother Ward, who was writing in his room at the entrance of the office, immediately ran to the spot where the fire had caught, and called for water to quench the flames: but the fire had already reached the middle of the shelves, and now resisted all the efforts that could then be made by the few people on the spot; and in a few minutes the office was so filled with smoke, that brother Ward was almost suffocated in endeavouring to get out, and one of the servants who ran along with him actually fell before he could reach the door, and was saved from suffocation only by being dragged out into the open air. All the window-shutters (in number 24) were fastened by iron bars, placed across and pinned within; so that it was exceedingly difficult to force them open. A great number of persons soon flocked from different parts of Serampore, and it was advised to keep all the doors and windows shut, in order to smother the flames if possible; which advice was adopted, and brother Ward ascended the roof, pierced it above where the fire was, and poured in water in great abundance. This so far succeeded, that four hours after the fire began, it was confined to the shelves underneath which it kindled, and seemed greatly diminished there. The efforts used to apply water where it was practicable were very great;

and in the press-room adjoining, the water was as high as the ancles, and the steam and smoke which filled the office were so thick, that a candle would not live there even for a few seconds. The heat also was so intense that it was impossible for any one to stand within the walls even for a few moments. Some at this time violently urged the opening of all the windows; but as it would have taken hours to do this so as to get out the tables, frames for the cases, &c. we objected to it, fearing that the opening of only one or two would give new vigour to the flames, now languid and confined to the lower part of the office, and before a third of them could be forced open to give opportunity for the flames to run up through the whole of the building, and by bursting out on each side endanger the adjoining buildings. This did not however prevent some well-meaning but injudicious friends getting one of the windows open opposite the fire, while brethren Marshman and Ward were busy in other places; in a few minutes after which, brother Marshman looking in, discerned through the cloud of steam and smoke a flake of fire blown into the middle of the office. He instantly conveyed the alarming intelligence to brother Ward, who was superintending the pouring of water through the roof on the shelves. Brother Ward now ran to the room at the entrance of the office, and the most remote from the fire, and by the very active assistance of several European friends, cut open the two windows there, and dragged out his writing table, which contained the deeds of the premises, as well as many other very valuable writings; and going from thence to the opposite room, cut open the windows there, and dragged out the inclosed shelves, containing our accounts from the beginning of the mission. This last effort was made in the very face of the fire; and before it was fully accomplished, the whole building, 200 feet in length, was in flames. In about an hour, (i. e. at midnight,) the roof fell in. Every effort was used to prevent the flames from spreading to the adjoining buildings, which efforts were happily successful; the wind which blew pretty hard an hour or two before, being now still, the flames from this vast mass of fire ascended in a straight line like the flame of a candle on a table, and thus happily terminated with the printing-office, without any life being lost, or any one materially injured. All the members of the Mission family, old and young, after it was evident that the fire would go no farther, sat down in front of the office, and continued till near two in the morning mingling their griefs. Brother Carey was absent at Calcutta.

Though the door which divided the press-room from the other part of the office was burnt, and the beams of the press-room scorched, such was the activity of our friends in pulling out the presses, that they were all preserved. The presses had only been removed into this separate room a few weeks: had they remained in the office, they must have been entirely destroyed. The contents of the iron chest, consisting of bank notes and rupees were also preserved unhurt. All the English paper was destroyed or spoiled; for though some reams, wetted by the water poured from the roof, remained nearly entire, yet the fire scorched the edges, and discoloured the whole sheet.

Five forms on the presses were saved; one of the Calcutta Bible Society's First Report; one of the Historical Books in Sungkrit; one of the Tamul New-Testament; and two of a 2d edition of Confucius. There were burnt more than fifty-five thousand sheets printed off but not folded; among which were 7 sheets of a thousand copies each of Mr. Martyn's Hindoostanee New-Testament in the Persian character; five sheets, five thousand each, of the Tamul New-Testament; four sheets of the Calcutta Bible Society's Report, six of brother Ward's 2d edition of Hindoo Manners, &c. &c. The other sheets of these works, however, and all the copies of the Scriptures printed off or printing, were in a ware-house on the other side of the garden, and were of course preserved. A paper-mill also, and two standing presses, with the matrices, moulds, and apparatus for letter-casting, were in the place adjoining the printing-office appropriated to paper making, which the fire did not enter. This was a happy circumstance, as it contained unfinished paper and materials to a considerable amount.

The frames, cases, tables for stones, and every consumable article in the office were devoured by the flames; the brass and copper articles in general were melted, the thick Chunar imposing stones were split and broken by the heat, and the melted types ran like a stream of water under the plaster floor. The fire continued burning amongst the ruins for nearly two days.

After resting about three hours, the brethren rose early on the 12th to take the steps which their present circumstances rendered needful. Brother Ward turned his attention to save as much as possible from the yet burning ruins, and brother Marshman went to Calcutta to communicate the melancholy tidings to brother Carey; who for some time found himself scarcely able to realize the fact, it seemed so much like a dream. On brother Marshman's communicating the news to the Rev. Mr. Thomason, the good man burst into tears. Finding the Lady Lushington had not yet sailed, brother Marshman sat down and wrote to Dr. Ryland as full an account of the loss as he was able to recollect. Brother Carey, by permission of the College council, returned with him in the afternoon. On their return they found that brother Ward, in taking steps to clear away the ruins, had, to his inexpressible joy, found unhurt among them, the steel punches of all the Indian languages, to the amount of four thousand, the making of which had been the labour of more than ten years. The brethren, after consulting relative to the path of duty in their present circumstances, determined on casting anew the founts of the types with which they were printing the Scriptures, as speedily as possible.

Friday, March 13th. After family worship, the brethren calling the letter-casters and the pundits, set them to work in the large building to the south-east of brother Ward's house, which had been let for several years as a ware-house to Messrs. Palmer & Co. and which they had given up the preceding Saturday. The brethren

then sat down to examine the extent of their loss, in which they were occupied the whole day. At noon brother Robinson came to visit us in our distress from Calcutta, where he left sister Robinson very ill; and about four in the afternoon we were unexpectedly cheered with the sight of our worthy friend, the Rev. Mr. Thomason, whose anxiety for us would not suffer him to be at ease till he had seen and consoled with us in our affliction.

THE FOLLOWING IS AN INVENTORY OF THE THINGS
DESTROYED.

In brother Ward's sitting-room.—Four Book-cases containing Books for sale, printed at the Mission-press;—1 complete set of the Works printed at the Mission-press, gilt and lettered;—Chairs, Sash-windows, &c. &c.

In the opposite sitting-room, used by the European Corrector of the press and the Bengalee Accountant.—A large table with drawers;—an inclosed cupboard, containing the whole of the correspondence of the Mission, so far as preserved, from its commencement;—some shelves with books;—almost the whole of our Accounts in Bengalee;—a dictionary;—manuscripts of several works in the press, &c.

In the Office.

Oriental Founts of Types. Four cases of Chinese metal types;—thirty-three of large Nagree;—twelve of small ditto;—fourteen of Telinga;—six of Shikh;—eight of Mahratta;—six of Tamul;—twelve of Bengalee;—twelve of Burman;—eighteen of Persian;—eight of Arabic;—six of Orissa;—a fount of Kashmere, not put into cases;—a fount of Tamul, lately sent from England;—four of Greek;—another of larger Greek;—a small fount of Hebrew.

Of the Chinese.—The text for the two volumes of *Lun-yu*, and also of the *Tsoong-yong* and the *Ta-hyoh* of Confucius, neatly cut in wood in the Chinese manner.

English Founts.—Four cases of five-lines Pica, &c.;—two ditto of French Canon;—four ditto of Double Pica;—four ditto of Script;—two ditto of Old English;—six ditto of English (size);—eight ditto of ditto new fount, just arrived from England;—ten ditto of Pica-faced English;—twelve ditto of Pica;—eight ditto of Small-Pica;—ten ditto of Long Primer;—two ditto of ditto (old);—six ditto of Brevier;—ten ditto of Minion.

Beside these founts in cases, large quantities of types which the cases could not hold, and which were deposited on the shelves under the imposing-stones, as well as different assortments of flowers, &c.

Furniture of the Office.—Fifty-seven frames for the cases;—forty ditto for imposing stones;—two hundred and twenty-nine cases for types;—about eighty galleys;—quoins, furniture, riglets and other apparatus for fastening the types in the chases;—forty Chunar stones;—a large bureau, containing manuscripts worth not less than 7000 rupees;—a book-case with drawers, which contained a large quantity of religious tracts just received from England, &c. &c.—a pair of 18-inch globes belonging to brother Johns;—a large jar of linseed oil for making ink;—a large quantity of paint in pots;—a set of drawers;—a large chest containing binders' tools;—a range of shelves for paper, almost half the length of the office, with doors in front, newly erected, containing paper, as follows: 823 reams of English paper, at 10 rupees the ream, belonging to the Calcutta Bible Society; 210 ditto, at 20 rupees the ream; 95 ditto, at 40 ditto; 80 ditto, at 45 ditto; 60 ditto, at 33 ditto; 8½ ditto Royal, at 70 ditto; 25 ditto of various kinds from 80 to 25 ditto, belonging to the Cor. Com.; 50 ditto of Patna; 100 ditto of other country paper. A large quantity of marble and blue paper, skins, &c. for binding books.

Copies of works burnt.—*In Sungskrit.* 8 copies of Mr. Colebrooke's *Umarukosha*. 24 of the *Maogdhubodha*.—*In Bengalee.* 400 copies of St. Luke, the Acts, and the epistle to the Romans, printed together. 100 copies of the *Ex-fence* of the Scriptures, a collection of passages relative to Christian doctrines and

duties. 24 Grammars. 24 copies of the Colloquies. 24 of the Life of Raja-vul'i. 24 of Virgil's *Æneid*, book 4th. 12 of the *Butriha-Singhasuna*.—*In Hindee*. 105 copies of the New-Testament.—*In Mahratta*. 24 Grammars. 8 copies of the Dictionary.—*In Persian*. 700 copies of the Essence of the Scriptures. *In English*. 150 copies of Marshman's Introduction to Reading. 120 copies of his English Grammar and Exercises. 12 copies of the *Ramayana*, vol. 3d. 36 copies of Rippon's Selection of Hymns. 24 of the Happy Deaths.—*Books consumed*. A manuscript Sungskrit Dictionary, 5 vols. folio. Bruce's Travels, 5 vols. 4to. Rennel's Memoir, 4to. Percival's Ceylon, 4to. Campbell's Four Gospels, 4to. Ditto's Dissertation on Translating. Johnson's Dictionary, 2 vols. 4to. Doddridge's Family Expofitor, 5 vols. Reeves's Bible, vol. 1st. 8vo. Latin Bible, 8vo. Leusden's Greek Testament, &c. &c.—*Manuscripts* to the worth of 7000 rupees; among which were, materials for a Polyglot Indian Dictionary, embracing all the languages derived from the Sungskrit; great part of a Bengalee Dictionary; of the copy for a Telinga Grammar; three excellent manuscript copies of the text of the *Ramayana*, and as much of the Translation as had cost the brethren Carey and Marshman a whole year to prepare for the press; together with parts of the Translations of the Scriptures in several languages.

Works in the press at the time the office was burnt down.

The Holy Scriptures. The Historical Books in Sungskrit. The New-Testament in Hindee. The Pentateuch in ditto. The Pentateuch in Mahratta. The Historical Books in Ooriya. The Shikh New-Testament. The Telinga ditto. The Tamul ditto. The Persian Gospels in the Arabic character by the Rev. F. Sebastiani. The Hindee New-Testament in the Persian character, by the Rev. H. Martyn.—*Miscellaneous Works*. A second edition of Confucius. A second edition of the Dissertation on the Chinese Language. A second edition of Ward's work on the Hindoos. The First Report of the Calcutta Auxiliary Bible Society. The *Ramayana* in the Sungskrit, 4th volume. A Bengalee Dictionary, 4to. A Grammar of the Shikh language. A ditto of the Telinga. The Circular Letters for January. A Catalogue of Books in the Mission Library. A ditto of Books belonging to the Calcutta Religious Circulating Library. Clarke's Introduction to the Making of Latin. Nugent's Greek Primitives.

The building was worth about 8000 rupees, and the whole loss amounts to 60,000 rupees, or, at least £7,500, exclusive of the paper belonging to others.

The following extract from Mr Rice's Letter to his brother, published in the Panoplist, does honour to the candour and piety of the writer

"THE Missionaries at Serampore, (says Mr. R.) I mean Messrs. Carey, Marshman, and Ward, appear to be most excellent men.—Under God, they have certainly done most wonderful things. This mission promises most extensive and lasting good to all this eastern world. By these men, as instruments, the Lord appears to be giving his word to many populous nations; and who can say how soon the company of those who publish it will be great?"

Difficulties to be encountered in translating the Scriptures.

"IN the course of translating the Scriptures, the brethren at Serampore have often been stopped by difficulties in the original text, some more important and some of a more trivial nature,

which have compelled them to consult the ancient versions, the collection of various readings made by Kennicot and others; and in a word, to have recourse to all the critical helps of which they have been able to avail themselves, and sometimes indeed with little satisfaction to themselves. It has occurred to them, that, if they were occasionally to mention some of these passages, particularly as occurring in the original of the Old Testament, it might be advantageous to their brethren who are (or may be) engaged in the same work in various parts of the East; which, from a similarity of climate, and in some degree, of manners and habits, furnishes advantages for the study and elucidation of the Old Testament scarcely enjoyed in the West. And oftentimes what may have eluded the closest reflection of one, may occur almost accidentally to the mind of another. At any rate, if no light be immediately thrown on a doubtful passage, or a discrepant reading, it will not be without its advantages for it to be on record among us that such exists. Nor will its being of trivial value when ascertained, be deemed a sufficient objection to its finding a place here; such as appear too trifling to deserve notice can be easily passed over in reading the Circular Letters; and what may appear trifling indeed to one, may to another hereafter appear highly important. We shall therefore have something of this kind nearly every month. This month, as brethren Carey and Marshman were comparing a proof of the Sungskrit with the Hebrew, they came to 1 Sam. xxi. 5. which in the English reads thus: "And the bread is in a manner common, yea, though it were sanctified this day in the vessel." The Hebrew however is *Vehoo derek kol, ve-uph ki hu-yom yikdush bu keli*, which the Vulgate translate—"Porro via hæc polluta est, sed ipsa hodie sanctificabitur in vasis." The Septuagint still more widely, "And the way is profane or common (*bebeelos*) because (*dioti*) it is sanctified to-day through our vessels. The Targum of Jonathan, (pretty accurately translated)—"Et ipse in via prophana fuit ambulans, et die hoc fuit comestus et non prophanato in vase." Kennicot has no various reading for *derek*, way, &c. which our translators seem to render bread. It is true that *derek* sometimes denotes course. Quere, Did our translators thus understand it here?

RELIGIOUS INTELLIGENCE.

Extract of a Letter from a very pious *Itinerant Preacher* in Virginia, to a Ministering Brother in Boston, dated Richmond, Nov. 18, 1812.

Reverend and dear Brother,

I WILL attempt a few lines to one whom I think I love in the Lord. Several years since, I had the pleasure of seeing you once in Boston, and also the happiness to hear you preach. Your private letters to Elder Watkins and others, as also your printed productions, I highly esteem.

For some time past I have not enjoyed good health; yet the Lord, my blessed master, has supported me, and has enabled me to travel and to preach in my poor way, almost constantly; and sometimes he has abundantly blessed my feeble labours. Since my wife died, (nearly thirty years ago) I have almost wholly given up the concerns of this life, devoting my time to the service of the Lord; and, although the meanest of all his servants, I think "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." I have been despised by many, and have suffered the loss of friends and the things of time; yet hath my Lord, in thousands of instances, made good to me his words in *Matth. xix. 29*, "Every one that hath forsaken houses, or brethren," &c. In New-England, and in every place, I have found some precious friends, for which I desire to adore the Lord.

All my children, (six in number) I hope have found grace: five are baptized: some of them have been brought in during the present revival in Virginia. O my brother, I hope you feel a heart to help me praise the dear Redeemer. I believe the salvation of sinners lies near your heart; they did, and do still lie near the soul of your great Lord and Master.

I have a pleasing subject yet to relate, but feel my insufficiency to do it justice. When I was sick lately, I promised my heavenly Father, that if he would spare me, I would send you the particulars of the late revival in Virginia. Few persons in our connexion have travelled and seen more than myself.

The work began in this State in the following manner:—In the early part of the year 1811, there were some appearances in Westmoreland county; but after a while they rather subsided: this was in the Dover Association, where much of this great work has since been carried on. In the county of King and Queen they had long been in a torpid, dead state; but an old servant of Jesus, Theodorick Nowell, was roused up, and was enabled to preach the word with power. From the church called Upper King and Queen, it spread to a number of churches; so that to the Association in Oct. 1811 there were added eight or nine hundred;—from that to the last Association, in Oct. 1812, upwards of sixteen hundred; making in all, since the revival, twenty-five hundred. What an addition to the dear Redeemer's kingdom!—In the Goshen Association, on which joins the Dover, upwards of a thousand have been added. I was at both their meetings. In Albemarle Association about four hundred. In the Roanoke Association about six hundred; so that, in their two meetings in the year, nearly one thousand were added.—In the Appamattox Association, there has also been a very considerable work of the Lord, and many have been baptized: of these I have not had a very particular account.

I have travelled through some other churches in Ash-Camp, who have elder Richard Dobbs, a very promising preacher, for their pastor: there is a pleasing work. The General Meeting of Cor-

respondence met at this church last June. The work began here, from their baptizing in the other churches so frequently.

Elder William Creath and myself have been on a long tour, in the midst of these great revivals; also in North-Carolina, where our Presbyterian brethren were very kind, and where many of our Methodist brethren have been baptized of late. Elder Creath baptized one on this tour who had never spoken a word in his life, being born deaf and dumb: yet Jesus spoke to his soul. He was a noted gamester, and was at his cards; when suddenly he threw them down, arose from the table, and withdrew. His companions went to see what he was about, and found him on his knees, evidently praying to the Lord. Many will doubtless ask how he could tell his experience. Ah! brother, it would have moved an infidel, to see him by signs give such striking representations of Christ.

Thus, sir, I have given you some small account of the blessed work of the Lord, though not so correct as I could have wished. You may, however, rely on the facts which I have stated. I hope to be able, in another letter, to give you a more particular account of the rich displays of the grace of God. Thousands seem still to be under great impressions.

May the dear Lord bless you as he has done in times past; and may his blessing rest on all the churches in New-England. Instead of war, may his peaceful kingdom flourish,—is the prayer of

Your unworthy brother for Jesus' sake,

WILLIAM BRAME, sen.

On the propriety and importance of a Ministerial Address to the unconverted, in a Letter to a young Minister.

Sir,

IN a late conversation, you desired my thoughts concerning a scriptural and consistent manner of addressing the consciences of unawakened sinners, in the course of your ministry. It is a point on which many eminent ministers have been, and are not a little divided; and it therefore becomes me to propose my sentiments with modesty and caution, so far as I am constrained to differ from any from whom in general I would be glad to learn.

Some think, that it is sufficient to preach the great truths of the word of God in their hearing; to set forth the utterly ruined and helpless state of fallen man by nature, and the appointed method of salvation by grace, through faith in the Lord Jesus Christ; and then to leave the application entirely to the agency of the Holy Spirit, who alone can enlighten the dark understandings of sinners, and enable them to receive, in a due manner, the doctrines either of the law or the gospel. And they apprehend, that all exhortations, arguments, and motives, addressed to those who are supposed to be still under the influence of the carnal mind, are inconsistent

with the principles of free grace, and the acknowledged inability of such persons to perform any spiritual acts; and that therefore the preachers, who, avowing the doctrines of free grace, do notwithstanding plead and expostulate with sinners, usually contradict themselves, and retract in their application what they had laboured to establish in the course of their sermons.

There are others, who, though they would be extremely unwilling to derogate from the free grace and sovereign power of God in the great work of conversion, or in the least degree to encourage the mistaken notion which every unconverted person has of his own power; yet think it their duty to deal with sinners as rational and moral agents; and, as such, besides declaring the counsel of God in a doctrinal way, to warn them by the terrors of the Lord, and to beseech them by his tender mercies, that they receive not the grace of God, in a preached gospel, in vain. Nor can it be denied, but that some of them, when deeply affected with the worth of souls, and the awful importance of eternal things, have sometimes, in the warmth of their hearts, dropped unguarded expressions, and such as have been justly liable to exception.

If we were to decide to which of these different methods of preaching the preference is due, by the discernible effects of each, it will perhaps appear in fact, without making any invidious comparisons, that those ministers whom the Lord has honoured with the greatest success in awakening and converting sinners, have generally been led to adopt the more popular way of *exhortation* and *address*; while they who have been studiously careful to avoid any direct application to sinners, as unnecessary and improper, if they have not been altogether without seals to their ministry, yet their labours have been more owned in building up those who have already received the knowledge of the truth, than in adding to their number. Now as "he that winneth souls is wise," and as every faithful labourer has a warm desire of being instrumental in raising the dead in sin to a life of righteousness, this seems at least a presumptive argument in favour of those, who, besides stating the doctrines of the gospel, endeavour, by earnest persuasions and expostulations, to impress them upon the hearts of their hearers, and entreat and warn them to consider, "how they shall escape if they neglect so great salvation." For it is not easy to conceive, that the Lord should most signally bear testimony in favour of that mode of preaching which is least consistent with the truth, and with itself.

But not to insist on this, nor to rest the cause on the authority or examples of men, the best of whom are imperfect and fallible, let us consult the scriptures, which, as they furnish us with the whole subject-matter of our ministry, so they afford us perfect precepts and patterns for its due and orderly dispensation. With respect to the subject of our inquiry, the examples of our Lord Christ, and of his authorised ministers, the apostles, are both our rule and our warrant. The Lord Jesus was the great preacher of free grace, "who spake

as never man spake ;” and his ministry, while it provided relief for the weary and heavy laden, was eminently designed to stain the pride of all human glory. He knew what was in man, and declared, “that none could come unto him, unless drawn and taught of God ;” John vi. 44—46. And yet he often speaks to sinners in terms, which if they were not known to be his, might perhaps be censured as inconsistent and legal ; John vi. 27. ; Luke xiii. 24. to 27. ; John xii. 35. It appears, both from the context and the tenor of these passages, that they were immediately spoken, not to his disciples, but to the multitude. The apostles copied from their Lord ; they taught, that we have no sufficiency of ourselves, even to think a good thought, and that “it is not of him that willeth, or of him that runneth, but of God who sheweth mercy ;” yet they plainly called upon sinners (and that before they had given evident signs that they were pricked to the heart, as Acts iii. 31.) “to repent, and to turn from their vanities to the living God ;” Acts iii. 19. and xiv. 15. and xvii. 30. Peter’s advice to Simon Magus is very full and express to this point : for though he perceived him to be “in the very gall of bitterness, and in the bond of iniquity,” he exhorted him “to repent, and to pray, if perhaps the thought of his heart might be forgiven.” It may be presumed, that we cannot have stronger evidence, that any of our hearers are in a carnal and unconverted state, than Peter had in the case of Simon Magus ; and therefore there seems no sufficient reason why we should hesitate to follow the apostle’s example.

You have been told, that repentance and faith are spiritual acts, for the performance of which, a spiritual life is absolutely necessary ; and that therefore, to exhort an unregenerate sinner to repent or believe, must be as vain and fruitless as to call a dead person out of his grave. To this it may be answered, That we might cheerfully and confidently undertake even to call the dead out of their graves, if we had the command and promise of God to warrant the attempt ; for then we might expect his power would accompany our word. The vision of Ezekiel, chap. xxxvii. may be fitly accommodated to illustrate both the difficulties and the encouragement of a gospel minister. The deplorable state of many of our hearers may often remind us of the Lord’s question to the prophet, “Can these dry bones live ?” Our resource, like that of the prophet, is entirely in the sovereignty, grace, and power of the Lord : “O Lord, thou knowest, impossible as it is to us, it is easy for thee to raise them unto life : therefore we renounce our own reasonings ; and though we see that they are dead, we call upon them at thy bidding as if they were alive, and say, O ye dry bones, hear the word of the Lord ! The means is our part, the work is thine, and to thee be all the praise.” The dry bones could not hear the prophet ; but while he spoke, the Lord caused breath to enter into them, and they lived ; but the word was spoken to them considered as dry and dead.

It is true, the Lord can, and I hope he often does, make that preaching effectual to the conversion of sinners, wherein little is said expressly to them, only the truths of the gospel are declared in their hearing; but he who knows the frame of the human heart, has provided us with a variety of topics which have a moral suitability to engage the faculties, affections, and consciences of sinners, so far at least as to leave themselves condemned if they persist in their sins, and by which he often effects the purposes of his grace; though none of the means of grace by which he ordinarily works can produce a real change in the heart, unless they are accompanied with the efficacious power of his Spirit. Should we admit, that an unconverted person is not a proper subject of ministerial exhortation, because he has no power in himself to comply, the just consequence of this position would perhaps extend too far, even to prove the impropriety of all exhortation universally: for when we invite the weary and heavy laden to come to Jesus, that they may find rest; when we call upon backsliders to remember from whence they are fallen, to "repent, and to do their first works;" yea, when we exhort believers to "walk worthy of God, who has called them to his kingdom and glory;" in each of these cases we press them to acts for which they have no inherent power of their own; and unless the Lord, the Spirit, is pleased to apply the word to their hearts, we do but speak into the air; and our endeavours can have no more effect in these instances, than if we were to say to a dead body, "Arise, and walk." For an exertion of divine power is no less necessary to the healing of a wounded conscience, than to the breaking of a hard heart; and only he who has begun the good work of grace, is able either to revive or to maintain it.

Though sinners are destitute of spiritual life, they are not therefore mere machines. They have a power to do many things, which they may be called upon to exert. They are capable of considering their ways; they know they are mortal; and the bulk of them are persuaded in their consciences, that after death there is an appointed judgment: they are not under an inevitable necessity of living in known and gross sins; that they do so, is not for want of power, but for want of will. The most profane swearer can refrain from his oaths, while in the presence of a person whom he fears, and to whom he knows it would be displeasing. Let a drunkard see poison put into his liquor, and it may stand by him untasted from morning to night. And many would be deterred from sins to which they are greatly addicted, by the presence of a child, though they have no fear of God before their eyes. They have a power likewise of attending upon the means of grace; and though the Lord only can give them true faith and evangelical repentance, there seems no impropriety to invite them, upon the ground of the gospel promises, to seek to him who is exalted to bestow these blessings, and who is able to do that for them which they cannot do for themselves; and who has said, "Him that cometh unto me, I

will in no wise cast out." Perhaps it will not be easily proved, that entreaties, arguments, warnings, formed upon these general principles, which are in the main agreeable and adequate to the remaining light of natural conscience, are at all inconsistent with those doctrines which ascribe the whole of a sinner's salvation, from first to last, to the free sovereign grace of God.

We should undoubtedly endeavour to maintain a consistency in our preaching; but unless we keep the plan and manner of the Scripture constantly in view, and attend to every part of it, a design of consistency may fetter our sentiments, and greatly preclude our usefulness. We need not wish to be more consistent than the inspired writers, nor be afraid of speaking as they have spoken before us. We may easily perplex ourselves and our hearers, by nice reasonings on the nature of human liberty, and the divine agency on the hearts of men; but such disquisitions are better avoided. We shall, perhaps, never have full satisfaction on these subjects, till we arrive in the world of light. In the mean time, the path of duty, the good old way, lies plain before us. If when you are in the pulpit, the Lord favours you with a lively sense of the greatness of the trust, and the worth of the souls committed to your charge, and fills your heart with his constraining love, many little curious distinctions, which amused you at other times, will be forgotten. Your soul will go forth with your words; and while your bowels yearn over poor sinners, you will not hesitate a moment, whether you ought to warn them of their danger or not. That great champion of free grace, Dr. Owen, has a very solemn address to sinners; the running title to which is, "Exhortations unto believing." It is in his Exposition of the 130th Psalm, from p. 242 to 247, London edit. 1639, which I recommend to your attentive consideration.

NEWTON.

AN ADDRESS from "the Boston Female Society, for Missionary Purposes," to Females professing godliness.

IT will probably be recollected by the female readers of this Magazine, that in March last, a letter appeared, addressed "to the female friends of Zion," ("from the Boston female society for Missionary purposes;") recommending to female religious societies, to set apart the first Monday afternoon of every month for special prayer; and likewise soliciting a correspondence with them by letter. It was with much trembling and diffidence, we took this public step; but from the success, which has attended our feeble efforts, we have reason to believe we were directed to it by unerring wisdom.

Understanding it to be the desire of some of our friends to know what encouragement we have met with, and believing it will not be wholly uninteresting to others, we are happy to announce, that

letters have been received from a number of societies* of different denominations, expressing their warmest approbation of our proposals, and their determination to unite in concert with us. They profess themselves quickened and animated by our exhortation; and we can in truth say, "Our heart has burned within us," at the reading of their communications. By this means we have come to the knowledge of societies and individuals, which before we did not know existed; and we trust we shall have increasing occasion to rejoice, that this channel of intercourse has been opened. We therefore affectionately request our beloved sisters to continue their favours, and invite others to come forward and participate in those refined enjoyments which result from an enlargement of *Christian Friendship*. Allied by the tenderest and strongest of ties, we rejoice to hear of the welfare of any branch "of the household of faith," and we feel it a privilege to sympathize with those, who are in heaviness through manifold temptations. A line from any of our dear sisters scattered in the wilderness, would be peculiarly gratifying. We are aware, that by thus coming out, we lay ourselves open to the remarks of the enemies of religion; but believing the path of duty to be guarded on the right hand and on the left, we feel safe. Our object is not to render ourselves *important*, but *useful*. We have no wish to go out of our province, nor do we undertake to become teachers in Israel; it is our *pleasure* to see our brethren go before, and we are content to be permitted "to glean after the reapers," and follow with our earnest prayers, their more extensive labours: *this* privilege we *must* covet. We cannot be willing to remain in a state of neutrality in a cause which demands so much zeal and activity; nor can we feel satisfied with being made partakers of the grace of the gospel ourselves, without desiring to be instrumental of conveying the knowledge of it to others.

The present is a time, which calls loudly on the people of God, to exert themselves to their utmost, in every way which may be calculated to promote the cause of truth. In a day when iniquity abounds, and the love of many is waxing cold; when the most important and fundamental doctrines of the gospel are controverted and held in contempt by many who call themselves Christians; when our beloved country which has long been the seat of peace, and an asylum for the wretched of every description, is involved in the horrors of war; when the ocean is discoloured, and the land crimsoned with the blood of our fellow-men; it more than ever becomes the real disciples of Jesus, to "pray without ceasing," that "the Spirit of the Lord may lift up a standard" against those floods of error

* Information has been received from seventeen societies in the State of Massachusetts; one in New Hampshire, one in Connecticut, and two in Rhode Island. On the happy day alluded to, we can, in thought, travel from place to place, and visit those little praying companies, and hold sweet communion with our dear sisters whose faces we have never seen, and probably never shall, till we meet on Mount Zion above. And we trust, the blessed Jesus often condescends to "come in, the doors being shut," and say, "Peace be unto you."

and infidelity, and cause a reformation of heart and life, both in the church and in the world. We are not, dear sisters, called to go into the field of battle, and expose our lives to the devouring sword; but we *are* *obligated* by every principle of religion and virtue, to mourn the sins which render these calamities necessary, and to pray for a spirit of genuine repentance and humiliation; that those tokens of the divine displeasure may be averted, and the happy era soon commence, when wars shall cease to the ends of the earth, and the gentle sceptre of the Prince of Peace be swayed over every quarter of the globe. "For this shall every one that is godly pray unto Him in a time when he may be found." If our hearts were but duly impressed with the value of this inestimable privilege, and our responsibility to the Lord, for the improvement of it, we should arise without delay, and besiege a throne of mercy, and "give Him no rest, till he establish and make Jerusalem a praise in the earth."

We have no doubt, our sisters feel with us, that it is our duty on these occasions, particularly to bear on our hearts the ministers of the gospel; especially our *Missionary* brethren. When we consider how much wisdom, prudence, faith, patience and grace they need, to qualify them for the office; how much they need the supports and comforts of religion in their own souls, in order to render them faithful to the souls of others; and how necessary the influences of the Holy Spirit, to accompany their labours, we must feel culpable if we are not engaged in "holding up their hands." Let us then, unitedly plead for them, and though seas may roll, and mountains and vallies intervene between them and us, they will *feel* that their Father's children are praying for them.

And, dear sisters, while we "pray that the gospel may have free course, and be glorified," in the full belief that it will bear down all opposition, let us "add to our faith virtue," by extending the hand of charity, to aid in communicating to others those rich and unmerited blessings with which we are so highly favoured. "Which kings and prophets waited for, and fought, but never found." Without taking any credit to ourselves, we acknowledge, very considerable has been done, within the last twelve years, by Christian females, to assist Missionary undertakings. But as the field widens, much is still to be done; therefore "what our hands find to do, let us do it with our might." The embarrassed state of our country may require, that we study prudence and economy, but let a persevering endeavour, to promote the spread of the gospel, by contributing our mite, be the last gratification we deny ourselves. Yea, let us double our diligence. If our talent be small, if our sphere be contracted, if our circumstances be narrow; let all the energy and abilities we *do* possess be employed in the cause of God. If every Christian considered the support and propagation of the gospel his *first* expense, and measured his others accordingly, what an increase of means would soon be found to disseminate the knowledge of divine truth! Suppose, beloved sisters, we try the experiment; and "on

the first day of the week, lay by in store for this purpose, as God hath prospered us;" and if we should find ourselves unable to indulge in the same luxuries as heretofore, let us, with the Apostle, "learn how to be *abased* as well as how to *abound*;" for we must remember, that charity and self-denial are close companions. "To do good and to communicate, forget not, for with such *sacrifices* God is well pleased."

May we not here be permitted, to entreat our dear sisters to take into consideration the important work, in which our afflicted brethren in India are engaged, viz. the translation of the Scriptures into the various languages of that country. Should every Christian in the United States contribute the inconsiderable sum of 25 cents per year to this purpose, some thousands of dollars would be annually devoted to aid a work of the greatest magnitude in which it is possible for mortals to be engaged. And whoever bestows a mite to that object, will no doubt be instrumental of conveying a blessing to the latest posterity.

Our female friends, who may be disposed to continue or commence a correspondence with this Society, will please to direct their letters to the subscriber, to the care of Messrs. Lincoln & Edmands, No. 53, Cornhill, to whose kind attention the Society is much indebted. We likewise request them to inform us of the most probable means by which we can convey letters to them.

In behalf of the Society,

MARY WEBB, *Secretary.*

Boston, Dec. 7, 1812.

We are happy to have it in our power to announce to the public the formation of another Missionary Society, for propagating the Gospel in the regions of the East, of which the following is the Constitution.

FOREIGN MISSION SOCIETY.

REALIZING the vast importance of *Truth*, in advancing the best interests of man; and conceiving that in late events the finger of Providence has pointed out to us our immediate duty, in forming a Foreign Mission Society;—we, whose names are hereunto annexed, do cordially unite as a Society, for the purpose of propagating the gospel in India and other foreign parts; and mutually agree to be governed by the following

CONSTITUTION.

1. This Society shall be known by the name of "*The Baptist Society for propagating the Gospel in India and other foreign Parts.*"
2. Its avowed and determinate object is, to send forth and support Missionaries in preaching the gospel, or in translating the Word of Life.
3. The immediate management of the concerns of this Society shall be vested in a Board, consisting of a President, Vice-President,

Recording Secretary, Corresponding Secretary, Treasurer, and seven Trustees, to be elected by ballot at the first meeting of the Society, by a majority of the members present.

4. The officers of this Institution shall be chosen triennially at the stated annual meeting, which shall be holden in Boston on the second Wednesday in October. *Provided however,* That if at any annual meeting seven members shall express their desire for a re-election of officers, a new choice shall be made. Any vacancies which may occur, shall be filled at the next annual meeting.

5. The President shall have power to convene the Board whenever he shall judge the interests of the Society require it, or when requested thereto by three of the Trustees.

6. Seven members of the Board shall constitute a quorum to do business.

7. The President shall preside at all meetings of the Board, and at the annual meeting of the Society; or in case of his absence, the Vice-President shall fill his place, and discharge his duties.

8. It shall be the duty of the Recording Secretary to attend all meetings of the Board, and of the Society, and faithfully record their proceedings, in a suitable volume to be provided by the Society, which shall be liable to their inspection whenever requested. He shall also register the subscribers' names.

9. The Corresponding Secretary shall open a correspondence with such Societies, Churches, or individuals, as the Board shall direct, with a view to promote the great objects of this Institution.

10. The Treasurer shall faithfully keep the money paid into the treasury, and be ready at all times to deliver the whole or any part thereof, to the order of the Board of Trustees. His book shall be ever open to the inspection of any of the Trustees or members. Competent security shall be required by the Trustees for the stock that shall be entrusted to his care. It shall also be his duty annually at the meeting of the Society to present a specific account of the state of the funds.

11. This Society shall consist of all such persons as subscribe and pay two dollars or more into its treasury annually. Any subscriber may withdraw his name at pleasure.

12. Should Societies be formed in other places, having the same objects in view, the Board will appoint one or more persons to unite with Delegates from such other Societies in forming a *General Committee*, in order more effectually to accomplish the important objects contemplated by this Institution.

13. All donations to this Society, specifically designated for the translations of the Scriptures in India, shall be faithfully appropriated to that particular object.

14. Any alterations may be made in this Constitution, at the first annual meeting of the Society by a majority of the members

then present; after which, all proposals for alterations shall be made in writing at a meeting previous to their being adopted, and shall be approved by three-fourths of the members present.

Officers chosen.

THOMAS BALDWIN, *President.* E. LINCOLN, *Recor. Sec.*
JOSEPH GRAFTON, *Vice-Pref.* DANIEL SHARP, *Cor. Sec.*
JAMES LORING, *Treasurer.* *

Trustees.—William Collier, Prince Snow, Amos Smith, J. C. Ransford, Heman Lincoln, Thomas Kendall, and Charles Wheeler.

SALEM BIBLE TRANSLATION AND FOREIGN MISSION SOCIETY.

THIS Society, whose Constitution was published in a former number of the Magazine, held its second Annual Meeting on Wednesday evening, January 6 1813, at the Vestry of the First Baptist Church in Salem, (Mass.) After prayer by Rev. L. BOLLES, and some observations on the formation and increase of the Society, the following gentlemen were chosen officers for the ensuing year, viz.

LUCIUS BOLLES, *President.* EBENEZ. SECCOMB, *Treasurer.*
JEREMIAH CHAPLIN, *1st Vice President.* MICHAEL SHEPARD, *Rec. Sec'y.*
MICHAEL WEBB, *2d Vice President.* JOHN MORIARTY, *Corr Sec'y.*

Trustees.—John Page, Stephen Webb, Eliphalet Kimball, Robert Upton, Nathaniel W. Williams, George Peirce, John Brown, Robert F. Cloutman, and Francis Lamson.

The Anniversary Sermon was delivered by the Rev. Mr. Bolles, at the Baptist meeting-house in Salem, on Lord's-day evening, Jan. 31, 1813, from Luke ii. 32. "A light to lighten the Gentiles, and the glory of thy people Israel." After which the sum of 85 dollars was collected, to aid the benevolent object of this institution.

It is now one year since the establishment of this Society; and they have to acknowledge the goodness of God in increasing their members, and animating them to an engagedness in the cause. The public will doubtless recollect the liberal donations made to the Rev. Mr. JOHNS, to aid the Baptist Missionaries at Serampore in the translation and printing of the sacred Scriptures into the languages of India: at that time (about fourteen months since) nearly one thousand dollars were raised in Salem for that object, besides those sums raised by the American Board of Commissioners for the support of the American Missionaries. But although the subscriptions have been thus liberal, the Society acknowledge with gratitude that the same spirit still pervades the hearts of Christians; and with pleasure name the following sums received by their Treasurer, to aid the translation and printing of the sacred Scriptures, by the Baptist Missionaries at Serampore, and for the support of Missionaries, viz.

* Between three and four hundred dollars were immediately subscribed.

From the Members of this Society's annual subscription	}	\$ 232 : 00
and donations,		
From friends in Beverly, by Mr. Samuel B. Ingersoll,	-	58 : 00
From female friends in Beverly, by Mrs. Lamson,	-	10 : 00
From the Baptist Church in Reading, by Rev. Mr. Nelson,	-	115 : 50
From friends to the translation, in Hanover and Pem-	}	31 : 93
broke, by Mr. Joseph Torrey,		
From friends in Salem, not of the Society,	-	10 : 00
From the Baptist Church in Danvers, by Rev. Mr. Chaplin,	-	8 : 52
From a female friend in Danvers,	-	1 : 00
From the collection at the Baptist meeting-house in Salem,	-	25 : 10
<hr/>		\$ 552 : 05

INSTALLATION AND OBITUARY.

ON the 12th of December last, the Rev. ABISHAI SAMSON was publicly recognized as the pastor of the Baptist church of Christ in Harvard. The unanimity of the church in their call to Mr. Samson, and the general acceptance his labours have met with, seem to promise much as to his future usefulness. But, alas! the scene of his domestic happiness has been suddenly overcast by a dark cloud of adversity, in the death of his amiable wife.

On the 25th of January last, Mrs. SAMSON was attacked with a distressing illness, which continued to prey upon her vital strength for twenty-one days, when exhausted nature yielded to the force of all-conquering death!—She died Feb. 15, 1813, aged thirty-four years.

Mrs. S. was the daughter of the late Capt. Thomas Hovey, of Brighton. Nature had given her an elegant form, animated by a strong and vigorous mind, which was much improved by reading, reflection, and religion. When at the age of about eighteen, she was convinced of the insufficiency of the things of this world to satisfy the immortal mind. At this period she renounced those youthful amusements which are by many denominated innocent, and sought and found happiness in the religion of the "meek and lowly" Jesus. She did not, however, make a public profession until about five years before her death.

With the strictest propriety it may be said of Mrs. S. that she discharged the various duties of social and domestic life with affection and fidelity. As a daughter, she was filial and obedient; as a wife, she was affectionate and kind; as a parent, tender and assiduous; as a friend, constant and obliging; and as a Christian, she was sentimental, exemplary and uniform. She appeared eminently qualified for the station where Providence had placed her. In her last illness she enjoyed *the comfort of hope*, and exhibited to all who saw her, the power of religion to support the mind under the most excruciating paroxysms of pain. She was indulged with the exercise of her reason through the greater part of her sickness; and at last calmly resigned her soul into the hands of Him in whom she had believed. Her bereaved companion and friends do not mourn on this occasion, as those who have no hope.

"Heaven gives us friends, to bless the present scene;
"Resumes them, to prepare us for the next."

THE REV. EDMUND J. REIS, who is now on a mission under the patronage of this Society, informs that on the 22d of January he arrived at New-Orleans; that on the first Lord's-day after his arrival, the Senate Chamber was opened for him to preach in; and that Gov. Claiborne and several other respectable characters offered him every assistance in their power, to promote the object of his mission.

MISSIONARY HYMN.

[From the Rev. Mr. Kelly's Hymns.]

Thou shalt cause the trumpet of the jubilee to sound.—Lev. xxv. 9.

HARK! the solemn trumpet founding,
Loud proclaims the jubilee!
'Tis the voice of grace abounding,
Grace to sinners, rich and free!
Ye who know the joyful sound,
Publish it to all around.

Is the name of Jesus precious?
Does his love your spirits cheer?
Do you find him kind and gracious,
Still removing doubt and fear?
Think that what he is to you,
Such he'll be to others too.

Were you once at awful distance,
Wand'ring from the fold of God?
Could no arm afford assistance,
Nothing save but Jesus' blood?
Think how many still are found
Strangers to the joyful sound.

Brethren, join in supplication,
Join to plead before the Lord:
'Tis his arm that brings salvation;
He alone can give the word!
Father, let *thy kingdom come*,
Bring thy wand'ring outcasts home!

Brethren, let us freely offer,—
All we have is from above!
Let us *give*, and *act*, and *suffer*,—
What is this to Jesus' love!
Did he die our souls to save?
Then we're his, and all we have!

Hark, the saints' triumphant chorus!
'Worthy, worthy is the Lamb.'
They have gain'd the prize before us
But ere long we'll be with them!
While on earth, remember still,
They who love him, do his will.

Till we reach the wish'd-for vision,
Till we see him as he is,
Let us scorn the world's derision;
Let us prove that we are his!
Let us sound through all the earth,
Christ's inestimable worth!